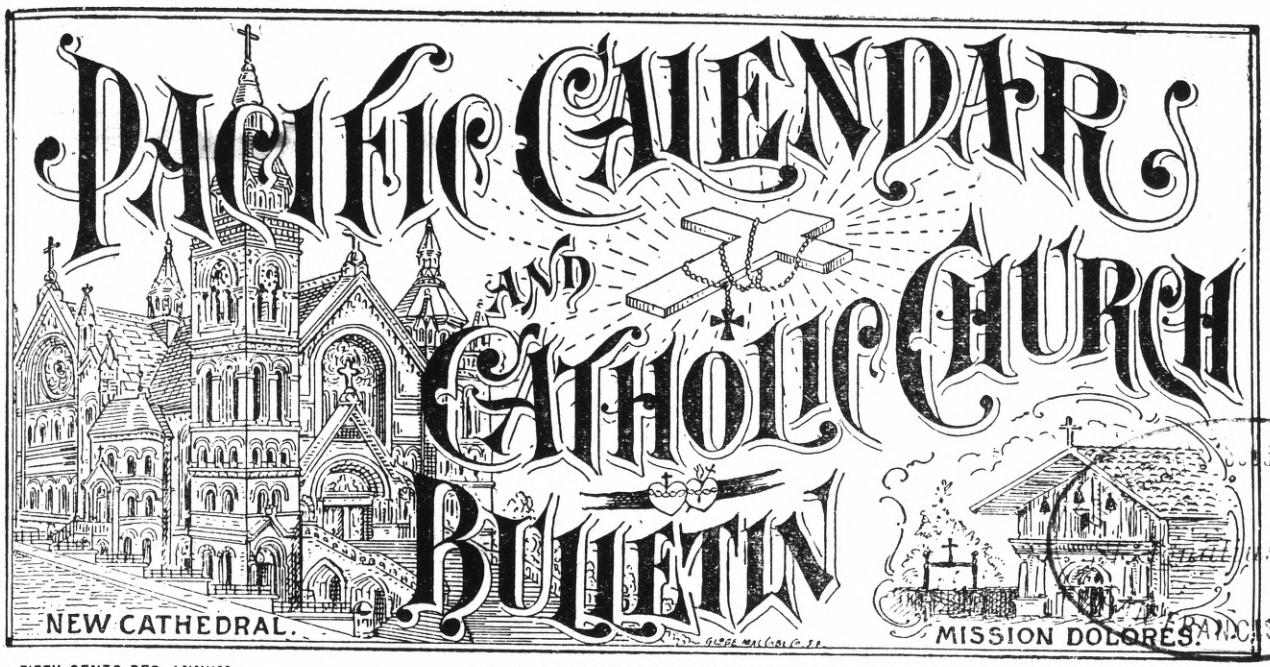
PACIFIC CALENDAR AND CATHOLIC CHURCH BULLETIN
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THOSE MISSIONS TO NON-CATHOLICS.

Development of the Apostolic Element in the American Church.

"Share Our Good Heritage With All Our Brethren."

(*Contributed by Rev. Walter Elliott, C. S. P*).

No man knows the joy of being a Catholic till he has made some one else a Catholic. Half the depth of divine truth remains unsounded till one has undertaken to persuade his erring brother of its glorious beauties. No man will know what he has not taught. This is especially true of religion. No generous soul enjoys a banquet which he cannot share with his hungry brother.

God has made this nation an arena of religious controversy. Here He has thrown a vast number of His children into civic fellowship in order that they may re-establish among themselves religious fellowship. Here He has gathered powerful societies representing everything in religion, true and false, good and bad, beautiful and hideous, in order that the one kingdom of Christ may absorb them all. Here He has stung all minds with a resistless purpose to dispute about the way of salvation in order that dispute may end in sincere conviction of the truth. And here He has given the fullness of the conditions necessary for the settlement of religious dissension, personal freedom, mental activity and love of truth. This land may well be called the divinely chosen arena for the settlement of the lamentable dissensions of the Christian races. The present religious aspect of our country, its restless strivings after God and immortality, its enormous zeal for education, its immovable purpose to give every claimant a hearing, only carry out the original design of Providence in the discovery of the new world, and especially in the settlement of this continent.

The richest and, in some respects, the most powerful section of the Union is New England, and it was founded by religious people for an exclusively religious end, and in all their wanderings of mind or body the descendants of the Puritans are to-day the most active investigators and propagators of religion in the republic. Pennsylvania was founded by the Friends for purposes dominantly religious, and its people are to-day profoundly Christian. Maryland was a religious colony of Catholics, and it is yet the centre of Catholic authority and education in the American republic. The origin of every other Commonwealth in the Union is associated with religion, in the West especially the profoundest religious "awakenings" often accompanying the opening of the country by the first settlers.

It is almost as easy for us to belittle our vocation as Catholics as to rise to its proper dignity. Pettiness is the besetting sin of many religious minds. This sometimes takes the form of race-vanity, a vice most offensive to the generous heart of our Blessed Redeemer. Sometimes we are belittled by low views of God's purposes with the common mass of men. Many a Catholic would be a Calvinist if Catholicity permitted him to be, both right and wrong—exclusive election is so flattering to the elect few.

And in nothing is this pettiness so distressing as in the views some of us take of the Church's missionary vocation. Some would think it had been better for our Saviour to have said to His apostles, "Going, teach all Ireland," or "Go forth into all Germany and preach the Gospel to all Germans." But the universal Saviour insists on our being Catholics, and He says to us, "Going, teach all nations; go forth into the whole world and preach the Gospel to every creature."

Upon which our race-vanity and our Catholic family pride withers up and vanishes away, and our hearts are enlarged with the noble zeal of apostles. All the world and every creature are entitled to our love, if that love is born of the heart throbs of Jesus Christ. To be broadminded is a characteristic trait of the one international re-

ligion, and to share our good heritage with all our brethren—Jews and Greeks, bond and free—is Catholic generosity.

We mourn, indeed, the prevalence of worldliness, the brazen effrontery of vice, the spread of various forms of skepticism; we shall not be mistaken for optimists and visionaries. But what we say is that there is no community in America to-day, however small or however corrupt, which does not hail with acclaim the name of Jesus as the only symbol of eternal salvation, and which does not furnish a fair field for the discussion of Christian indifferences.

Among Protestant denominations this condition of the people is the suggestion of prodigious missionary activity. Protestant home missionaries are counted by the thousands and are active everywhere. They are usually men and women of rather meagre mental gifts, but with much real or affected earnestness. The denominations do not so much rob each other of members by these missionaries as they draw converts from the mass of people who do not attend church at all. The Methodists last year spent nearly half a million of dollars on their home missionaries, besides the large expenditures of private individuals and individual churches. The Presbyterians and Congregationalists spent each nearly a million, and this vast amount is exclusive of the sums spent on the blacks.

And how much did Catholics spend? How many missionaries did the Church of Christ support? How does the Christian Catholic Church compare in zeal with these Protestant sects? For the blacks and the reds we have collected and spent a few scores of thousands and for them we have provided some truly capable and powerful missionaries. For the fifty millions of white non-Catholics in America there has recently developed a practical zeal, but it is so far in the tentative stage of activity. We are looking after "our own," says one class of excusers. But let as ask whose "own" are the non-Catholics? Are they the devil's "own"?

In fact, the time is ripe and the opportunity has arrived for the development of the apostolic element in the American Church, nor shall we long lack the men to do the good work of converting America. No better thanks to God can ever be offered by hearts grateful for many favors than to extend the kingdom of His Son until it embraces the newest and most splendid of the nations of the world. Prejudice, ignorance, error, all shall yield to the force of zeal for souls. Priests and laymen will soon set the country on fire with their missionary preaching and lecturing, and their use of the apostolate of the press. The exhortations of our great Pope will not long be without a responsive echo in the hearts of the best missionaries that enlightenment and love can produce.—*Catholic Standard and Times.*

WHY BECOME AND WHY REMAIN CATHOLICS?

We become and remain Catholics, not because it is agreeable; not because it is useful, honorable, or lucrative, but simply because we must be Catholics to save our souls. We are Catholics because we are convinced that it is necessary. If in our belief the Catholic religion were only equal to the other religions; if it were not alone true and absolutely necessary, we would renounce it, because it brings with it many sacrifices, and not a few social bits of unpleasantness. We are persuaded that invincible ignorance of the Catholic faith, any unconquerable prejudice, will be satisfactorily pleaded by many at the throne of God's judgment; but setting aside these two excuses, the Catholic faith as set forth by the Catholic Church must be embraced under pain of eternal separation from the Kingdom of Christ. Our Lord has not left us free to embrace whatsoever faith we will. He has said, "He that believeth not shall be condemned," and "He that will not hear the Church let him be to thee as a heathen and a publican."

—*Paulist Calendar.*

THE PRESIDENT'S MESSAGE.

The President's message is conceded by all parties to be a great State document, a calm presentation ot facts, a voice in thunder tones that the Monroe Doctrine must be upheld. It contains neither jingism nor buncombe, but is logical and forcible and concise and needs no apology. America for Americans, A. P. A.'s to the contrary.

Another bomb like this and the A. P. A.'s will start for the border.

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BASIS OF AMERICAN LAW AND LIBERTY.

The *Magna Charta* was created by Catholics, maintained by Catholics, fought for by Catholics—bishops and people—long before the day of Protestantism. At the time of the Reformation this *Magna Charta* was the law of England; it is to day the law of England and the basis of all laws in these United States. There has not been a single element of liberty added to it since the Reformation. On the contrary, the great chart of human freedom was absolutely wiped out by Henry VIII. and the slavery of the English nation was consummated when Henry VIII. commanded the English Parliament, at the peril of their heads, to pass *his* laws. It is true the revolution of 1688 restored the liberties of England, but that revolution added nothing to the liberties that had already been created and maintained when England was Catholic. It but restored what Catholics had created and these United States have inherited from the Catholics of England and in the *Magna Charta* all that constitutes our civil liberty. The *common law* of England is the pure outgrowth of the Catholic *Canon Law.* The common law of England is simply canon law applied to civil life, but the common law of England constitutes the basis of our jurisprudence and is the basis of all our laws of equity and gives us the principles by which all just law must be created and interpreted. Enter any of our courts; listen to the pleadings in any case where the great principles of law and justice are discussed and you will invariably find the common law of England referred to. You will hardly be prepared to hear that every great principle there involved has not only been discovered in canon law but decided by canon law, from which was formed and on which is based the common law of England. Yet the common law of England is derived from and founded upon Catholic canon law; hence the great principles of *our* laws have been created by and derived from Catholicity.—*Bishop Gilmour.*

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A. M. D. G.

ADESTE FIDELIS.

How a Soul who had Forgotten Our Holy Mother was Led Back to Again be One of the Faithful.

A TRUE STORY.

By T. Emile McCurdy.

[CONTINUED FROM LAST NUMBER.]

For the first year Emiel kept up a correspondence with his parents and his uncle, but after the first year he soon ceased to write; quickly the five years flew by and they received no letters from him. Emiel had given up writing to his people, as he thought it took so much of his spare time, most of which he always spent with the other actors playing games or at the billiard hall.

Six years had now passed since Emiel left his uncle's home in Paris. It was Christmas week; all Paris was in holiday dress; the shop windows were decorated with greens and flags; every one was preparing for the great day. The Opera House was being painted and renovated, for on large boards outside it was announced that the great French Opera Company was to appear on Christmas Eve in the opera of Il Trovatore; it also announced the leading tenor soloist's name. Who was it but Emiel.

At last the eve arrived; the Opera House was crowded; the opera was sung. After it was sung, Emiel was called upon to sing one of the leading French songs. When he had sung it, the audience arose, en masse, and cheered loudly and called for him to sing again, but he would not appear again.

It was now 11:30 P. M. Emiel did not wait to go with the other actors, as was always his custom; instead he slipped quickly and quietly out of a side door and walked slowly away. He was in deep thought, a look of sorrow was on his face, his heart was sad; he was thinking how six years ago he had sung for the first time in the same Opera House. He also thought how since then he had forgotten our Holy Mother, the Church, his parents, his uncle and his old friends.

He had walked some distance, when at last, in order to try and forget his sorrow, he commenced to whistle a few bars from the opera Cavilleria Rusticana, but he was soon interrupted by the ringing of the chimes from the steeple of the church of Our Lady of the Sacred Heart. He paused in front of the holy place; the chimes, thought he, are calling the worshipers to Midnight Mass. He was about to pass on when he was seized with a strange feeling and an angelic voice seemed to say to him, "Emiel, my wayward son, enter into the holy house and bear the praises sung to My Son, Jesus." He went in and sat in a seat very near the end of the church. The altar was, or seemed, ablaze with or from the light of hundreds of waxen candles. Now, the door of the sacristy opens, a procession of acolytes march out on the altar, followed by a very young priest who is to celebrate the Mass. The great organ thunders forth its sweet music; the Kyrie is now sung, and so on all the different parts of the Mass. Now, the tenor sings the Adeste Fidelis. Emiel buries his face in his hands; he feels as though his heart has ceased to beat; he ponders over the words "Adeste Fidelis," and now he says to himself, "Come all ye faithful." Oh, he thinks, will Mary, the mother of Jesus, let me again be as one of her faithful. He remembers how often he and his little choir sung the praises to Mary and her holy Son.

Mass is now over. The tapers are extinguished; a jet of light is burning in different parts of the great cathedral; the worshipers are slowly wending their way out of the great edifice. The priest had made his thanksgiving and was about to leave the church by the side door near where Emiel was still seated. Emiel had glanced at the priest as he was approaching, and at once recognized him as one of his old class mates at the college of Notre Dame in Canada. He arose at once and called the priest by name. The good priest took Emiel by the hand and wept over him with joy. He told Emiel how, at the Mass he had just celebrated, he had prayed and asked Jesus to yet send Emiel to him as he was told that he had wandered far from the Church.

Emiel and the priest entered the sacristy and Emiel at once made a general confession, and at the next Mass he received Communion from the holy hands of his dear classmate.

The next day Emiel and his friend, the priest, went and visited his uncle, who was overjoyed to see him.

As Emiel was not bound any longer by contract to the Opera Company he did not go with them when they were leaving Paris. He took charge of his uncle's business.

The next Christmas found Emiel, at the Midnight Mass, as the leading tenor soloist. When he had commenced to sing the "Adeste Fidelis" the tears rolled down his face; he wept for joy, he was again a faithful child of Mary.

[THE END.]

DRESSED AS AN ESKIMO.

A Jesuit's Lecture on the Customs of those People.

Rev. Francis A. Barnum, S. J., has been lecturing in Baltimore on Alaska and its peoples. Father Barnum has spent some years on the missions of this cold country. He is an enthusiast on its resources. He describes the country as filled with coal beds, mines of gold, silver and quicksilver.

He describes the people as being divided into two distinct races, the Eskimos on the coast and tribes of North American Indians in the forested areas of the interior. His story of the Catholic missions is pathetic. From the martyrdom of Archbishop Seghers to the daily routine of struggle and privation that marks the daily life of the missionary he traced the foundation of these missions. He told how all their efforts were now directed to secure the children for education, and that while implanting religious ideas in their hearts they were taught to be cleanly and examples to their parents. Some are acquainted with English and are encouraged to persevere in their new habits. Great hopes are founded on these missions.

Father Barnum gave the lecture clothed in the native Eskimo fur dress, and his appearance caused much amusement to those who were present. After the address was over almost a thousand people shook hands with the missionary and expressed their congratulations at the success of his mission.

Many Families Relieved.

The ladies of the Francesca Relief Society had their annual distribution of Christmas gifts to the poor in the basement of St. Ignatius Church on Thursday, December 19. Complete outfits of clothing were distributed to 205 children, provisions given to 150 families and 50 women presented with various articles of clothing.

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GO RIGHT AHEAD!

Go on—growl and grumble when you have the chance! Imagine that you, and only you, are the man or woman that can manage the affairs of your nation, town or parish. Many a one like you has lived before; and some of them have been unfortunate enough to be eventually undeceived as to their possession of wonderful ability.

Have you ever read of the pious rustic who was favored by Jupiter with a promise to give whatever he should ask?—an Olympian blank check, as it were. If you have not, it may, though it PROBABLY won't, do you some good to learn the result of the experiment. Having obtained his request, which was the management of the weather on his own estate, he immediately distributed rain, snow and sunshine among his several fields as he thought the nature of the soil required. At the end of the year, when he expected to see more than an ordinary crop, his harvest fell infinitely below that of his neighbors. Upon which, says the fable, he desired Jupiter to take the weather again into his own hands, or that otherwise he should utterly ruin himself.

Go on—growl, and grumble, and give advice, just as though you had not read this! Go right on!—Paulist Calendar.

Is anything more estimable than youthful modesty? What a charm, what a brilliancy, modesty spreads over the conduct and the whole behavior of a young man! What a favorable omen and solid hope for the rest of his life!—St. Bernard.

H-england may yet need the money for powder she is now flashing on the A. P. A.'s.

KINDNESS.

How little it costs to be kind. A look, a word, the deed of a moment, and we have brightened and lightened the soul of a fellow-being. We owe it to ourselves no less than to others to be always charitable and considerate. Nothing relieves us of our burdens more effectually. Nothing attaches the hearts of others to us more sincerely and closely. Nothing fosters within us to an equal extent that sunshinyness of disposition which opens the gates of the soul to the visitations of grace and the promptings of our better nature. What is more, nothing renders us so like unto Christ, whose entire life was a record of kind and gentle offices towards those for whose sweet sake He emptied His veins of their precious contents. Nor is it optional with us to determine whether we shall practice kindness or not. It is a matter of obligation. "Love one another as I have loved you" is a commandment as significant and binding now as it was when first uttered by the Savior in the days of His Galilean ministry.

GENTLEMEN'S SODALITY.

James R. Kelly Elected President for the Twenty-first Time.

For thirty-four years James R. Kelly has been a member of the Gentlemen's Sodality attached to St. Ignatius Church, during the greater portion of which time he has filled an office. Twenty-one years ago he was elected president, which position he has filled ever since, and recently, at the anuual election of the officers of the Sodality, he was re-elected President. The other officers elected were Thomas R. Carew and John E. Fitzpatrick, assistant prefects. The reports of the secretary, treasurer, librarian, and roll prefect were read, showing that there had been an increase in membership of fifty during the year. The membership is now more than 500. The minor officers, of whom there are a large number, will be elected soon.

The Catholic Standard and Times of December 28, 1895, is a great paper; only five cents a copy. An address by Chas. J. Bonaparte on "Religious Liberty in our Country," is a masterpiece, also an able editorial on the Protestant clergy in regard to war with England.

RENOUNCES HERESY.

Father Leon Bouland Returns to the Church After Seven Years.

NEW YORK, Dec. 3.—Father Leon Bouland, who renounced the Church seven years ago, has made publicly a profession of faith and a retraction of heresy, and was again received into the one fold on Saturday in St. Francis Xavier's Chapel by Very Rev. William Pardow, S. J. This is the outcome of an humble appeal made by Father Bouland to Mgr. Satolli some time ago. The penitent has made a clear statement of the reasons which actuated him in his false step and in its correction. On the question of Papal Infallibility, which was once to him a stumbling block, he now says: "I understand now, as I did not then, the infallibility of the Pope, that when he speaks ex cathedra on matters of religion his voice is the voice of God. I had imbibed different and erroneous ideas from the works of Dr. Doellinger in Germany and Pere Hyacinthe in France. I now believe that Papal Infallibility is a dogma and that it is the best thing for the peace of the Church and the solution of all religious questions. When I seceded it was a mistake of the head and not of the heart."

Father Bouland will go into retreat for a few weeks. Subsequenty it is likely that he will devote himself to the French people of America.

Numberless other authorities could be cited to show the attitude of the Catholic Church towards the Bible. The above quotations and opinions will suffice, however, to show how utterly false is the charge made by Protestants that the Catholic Church discourages the use of the Bible among her children. That the contrary is the case the writings of the saints and doctors of the Church of all ages and countries clearly demonstrates. And, strange though it may seem, the Catholic Church surpasses all in the reverence which she pays to the sacred writings and in the zeal and care with which she promotes their study.

We are the temples of the Divinity consecrated by the Holy Spirit. Chastity watches at the door of the sanctuary, and permits nothing profane to penetrate into it, under pain of seeing the Divinity, Who dwells there, go away.—Tertullian.

The American people are getting tired of the H-english A. P. A.'s.

READ THE BIBLE.

What Popes, Bishops, Saints and Others Have Said.

One of the favorite of the many charges made by Protestants against the Catholic Church is that "she fears and hates the Bible, and does all she can to keep it a closed book." It requires but little research to prove the falsity of such a charge, and to show that, far from fearing the Bible, the Catholic Church has all times urgently recommended the reading and studying of the Sacred Scriptures to her children. Pontiffs, doctors of the Church, founders of religious orders, and all who have spent their lives in the promulgation of the Word of God, have always recommended the constant use of the Bible to those who would lead the lives of true followers of Christ.

Pope Pius VI. (1778) wrote: "At a time when a great number of bad books are circulated among the unlearned you judge exceeding well that the faithful should be excited to the reading of the Bible, for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and of doctrine."

Pope Pius VII (1820) urged the English Bishops to encourage their people to read the Bible.

Our Holy Father, Pope Leo XIII, made the study of the Sacred Scriptures the subject of a recent encyclical. This study he calls a "noble one."

The doctors and fathers of the Church are unanimous in their recommendations to read the Bible. "To be ignorant of the Bible," says St. Jerome, "is to be ignorant of Christ." And again, "Full of delights is the word of God; from it every one draws what he needs."

St. Augustine tells us that "the earnest reading of the Scriptures purifies all things." He calls the Scriptures "letters sent to us from heaven."

St. John Chrysostom says: "Excuse not thyself from reading by saying I have a trade, a wife or a family. Thou hast all the greater need of the consolation and instruction of the Gospel."

"To neglect the reading of the Bible," says St. Odo, "is as if we were to refuse light in darkness, shade in the burning heat, medicine in sickness."

Says St. Gregory, "The King of heaven, the Lord of angels and of men hath sent you letters to be your life, and do you neglect to read them fervently?" "The Bible," he tells us, "changes the heart of him who reads, drawing him from worldly desires to embrace the things of God."

"To think over the accounts given in the Holy Gospel is alone sufficient to inflame a faithful soul with divine love," says St. Alphonsus Liguori.

And so through the writings of all the fathers of the Church we find the same exhortations and admonitions regarding the Sacred Scriptures. The founders of religious orders made it a portion of the daily life of the members of their societies that the Scriptures should be read, discussed and meditated upon. In fact the principal occupation of the monks of the Middle Ages was to study the Bible and multiply copies of it. In our own country the admonition of our Bishops has always been in favor of studying the Word of God.

The Third Plenary Council of Baltimore speaking on this subject says: "It can hardly be necessary to remind you that the most highly valued treasures of every family and the most frequently and lovingly made use of should be the Holy Scriptures, i. e., the Bible. We trust that no family can be found amongst us without a correct version of the Holy Scriptures."

THE FUTURE HOME OF THE CALL.

In January, 1895, Chas. M. Shortridge, editor and proprietor of the *San Jose Mercury*, purchased the *San Francisco Call*, one of the oldest papers on the Pacific Coast; and under the new administration it has been marked with such notable improvement that it is generally spoken of as the new *Call*. It has been rejuvenated by journalistic enterprise and energy akin to high class genius, that to day it is the most healthy, attractive and impartial daily newspaper on the Pacific Coast.

As in the stillness that precedes the storm, the mariner makes ready for the approaching struggle, so in the time when the soul knows peace, let us lay up strength and grace for the day of coming trial.

It is easier and sweeter far to carry the Cross with Jesus than to walk alone without the Cross and without Jesus.

ART EMBROIDERY.

Embroidery has reached the height of perfection. It does one good to look in the store windows and see the various designs spread out to view.

A bedspread seen is worthy of mention. It was worked on mail-cloth, two yards wide, of a cream shade; the design was of large and bold pink clematis, worked solidly in the natural shades of Roman floss; the foliage was silver green shades. The flowers were in groups, connected by graceful scrolls of ribbon work, thus making it an all-over design. The ribbon scrolls of real ribbon, palest olive, a little more than half an inch wide, buttonholed on each side with Roman floss, tied here and there in bows. The effect was entirely new. A lining for the spread was white India silk, and a finish was creamy Russian lace four inches wide.

One of the presents of a recently wedded couple was a three fold screen. The panels were embroidered with a design of flowers and foliage, conventionally treated, and finally worked in bright colors on a ground of cream and pale green brocade. The three panels when finished were mounted in carved mahogany. Designs for table centers, doilies and all sorts of mats are shown, simple and effective. On some were dropped here and there violets, worked in their natural shades of filo silk floss, the stems vivid greens.

Sweet peas, pansies, buttercups, daisies, corn flowers, etc., are favorite designs, carried out in the natural colors of the flowers, with Roman floss and filo silk floss.

For a water bottle was shown a mat of white satin jean. This had a design of large water-lily pads all around, worked in long and short stitch, firm on the edge, with white Roman floss. The veinings were of shaded greens, and the stems that joined brown. The pads when finished were cut out with a sharp pair of scissors.

The *San Francisco Star* is doing good work; every week its better, if possible, than the last one. We wish it and its worthy editor a happy and prosperous year.

We wish all our subscribers a happy and prosperous new year.

Miss L. L. Wheeler is authorized to solicit subscriptions for this paper.

CHAS. M. SHORTRIDGE

AND . . .

The New "Call" . . .

Review of the Life of San Francisco's Popular and Progressive Journalist.

In the month of January of the past year, it was announced that Mr. Charles M. Shortridge, editor and proprietor of the San Jose "Mercury," had purchased the San Francisco "Call" at public auction for $360,000, and had drawn his check for that amount in accordance with the decree of the Court confirming the sale. Since the date of that purchase these two daily newspapers have been conducted under the personal supervision and management of Mr. Shortridge, with no diminution of merit in the "Mercury," and in the case of the "Call," with marked and notable improvement, and with such marked effect that by common consent and practice it is generally spoken of as "The New Call." In the brief period which has intervened since the date of its new ownership, the San Francisco "Call," which is one of the oldest papers in the State, has been revivified and rejuvenated by the elixir of a journalistic enterprise and energy akin to high class genius, and has been transformed from a moribund condition and business confusion and intellectual decay, to that of being the most healthful, attractive and complete daily newspaper on the Pacific Coast. Associated with this transformation and achievement is the life history of a man who has had a marvelous career—one which emphasizes evolution and the possibilities of advancement—which has hardly had an equal in results in the history of American journalism, and which has accomplished a signal triumph of energy, ambition and resolution, capturing the stronghold on the hill Difficulty.

Charles M. Shortridge was born in Iowa in 1857. His father was a man of sterling qualities and positive convictions; being a preacher he received but a small remuneration, and hence at an early age his son Charles was thrown upon his own resources. As a lad, and while struggling to acquire an education in the public schools of his native city, Mr. Shortridge made his first essay in journalism in connection with the Iowa State "Register." Like thousands of other boys of a quarter of a century ago, in the great middle West, this earnest, active young man turned his hopes and his steps yet further westward, and drifted from Iowa to Utah, and thence to Truckee, California, where his meagre funds gave out. Here, in 1874, he found himself stranded among strangers and without resources. After a short struggle for existence in Truckee, he drifted to Colfax in a box-car. Earning $10.50 doing chores he proceeded to Nevada City, and for a season remained there as a porter, and later as night clerk, in a hotel. At this time there was displayed in an episode worthy of mention, that bigheartedness, and sympathy for the suffering and distressed, which has been a most prominent trait in his life. An old miner was very sick at the hotel and received so much of attention and of kindness from this young man, that he took him to his mine and there gave him employment at $4 a day of twelve hours. His companion on the day shift proposed to give him half of his wages if he would work half of his hours in addition to his own time. This proposition was accepted and thereafter he worked eighteen hours a day for $6.

It was about this time that the Shortridge family was re-united by the coming of the parents and younger members thereof to California, when, in order to obtain the advantages of schooling, they located in San Jose.

While Charles was going to school in the day time, in order to eke out his slender funds, he was working in the early morning and late evening hours as the lamplighter of the City of San Jose. In 1876 his taste for journalism indulged in as a lad returned to him, and he entered into the services of the San Jose "Mercury" in a humble capacity and at a salary of $1 a week. At the end of the first week his duties were enlarged and his salary was increased, and this process went on frequently while his employment with the "Mercury" continued.

In 1883 Mr. Shortridge sought a larger field, and purchased the San Jose "Times," a morning paper, into the

THE NEW HOME OF THE NEW "CALL."

management of which he put his young energies for a period of fifteen months. By a stroke of journalistic enterprise he then acquired the San Jose "Mercury," and by the consolidation of these two papers he became the exclusive occupant of the morning field in that city.

For the past ten years the career of Mr. Shortridge as a successful editor has been a matter of more than local history, and even to those who know him best his achievements, trials and triumphs seem more like fancy than reality. He achieved success by unceasing energy, by unwavering will, and by well-directed nerve and force. He rounded out his cherished ambition by the acquisition of that great metropolitan newspaper, the "Call." It did not come to him by chance, but rather as the reward of a logical process and a well reasoned purpose and plan.

As an editor Mr. Shortridge possesses a terse and vigorous style. He reasons logically and puts in a sentence what most men would require a paragraph to express. He possesses a mind peculiar in the quickness and clearness of its insight into things and wonderfully strong in its grasp of large, vital and practical ideas upon all sorts of subjects. With youth still his and with the best years of his life still before him the success of Mr. Shortridge is assured, and his career may well be watched by others as an example of what may be accomplished by men of a distinctive American character, who like himself have taken for their motto "There is no such word as fail."

AMERICAN CATHOLICS AND THE A.P.A.

We have received from the Catholic Art and Book Co., successors to A. Waldteufel, 721 Market street, this City, a copy of the "American Catholics and the A. P. A.," by Patrick Henry Winston, a native born American citizen and a Protestant in religion. It is a complete history of American Catholics in their relations to the government of the United States, and a review of the meaning, methods and mer of the A. P. A.

Call and procure a copy; the price is only 25 cents.

JOHN A. LENNON.—The well-known firm of John A. Lennon, 315-317 Clay street, have for sale a lot of pure beeswax candles for Candlemas Day. Also pure olive and Sanctuary oil in lots to suit; also Altar wine. See their advertisement in another column.

Rev. Joseph Riordan, S. J., President of Santa Clara College, delivered a lecture on the "Pope in Politics," at Y. M. I. Hall, San Jose, December 12th. We wish we had space to publish it, as it is well worth reading.

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ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and $1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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DIVIDEND NOTICE.

San Francisco Savings Union
532 California St., Corner Webb.

For the half year ending with the 31st of December, 1895, a dividend has been declared at the rate per annum of four and thirty-two one-hundredths (4 32-100) per cent on term deposits and three and sixteenths (3 6-10) per cent on ordinary deposits, free of taxes; payable on and after Thursday, the 2d day of January, 1896.

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ROLL OF HONOR.

GIRLS.

Academic Class--Mary Giovanonni, Nora Ryan, Nellie Nichols.

Ninth Class--Mary Gardella, Leonie Jung.

Eighth Class--Nellie Hayes, Mabel Benker.

Seventh Class--Annie Johnson, Jennie Olcese, Mary Hannigan, Katie Cashin.

Sixth Class--Maggie O'Meara, Mary Donovan, Sarah Wilkins, Rosie Guidi, Lottie Johnson.

Fifth Class--Eda Friscarini, Eda Campodonico, Mary Kelly, Theresa Lang, Agnes Lonreiro, Lena Sartini, Genevieve McDevitt.

Fourth Class--Leomi Rhomer, Lottie De Andreis, Lena Caterina, Alice Messmer, Mary Lagomarsino.

Third Class--Lena Moresi, Maggie Flynn, Maud Kilcommon, Emily Mills, Josie Taylor, Flossie Dacey, Rosie Wilson, Mary Lewis.

Second Class--Lena Messmer, May Fitzgerald, Olga Bratemos, Nellie McKenna, Maggie Daly, Maggie McNally.

First Class--Annie Mahan, Amelia Bruscoe, Rachel Schander, Aurelia Boscacci, Tessie Oliva, Katie Tyson.

PRIMARY DEPARTMENT.

First Division--Irene Glover, Mary Bardet, Mabel Lang.

Second Division--Lottie Walker, Mabel King, Lottie Denahy.

Third Division--Nina DeAndreis, Teresa Gracchi, Mary Gracchi.

BOYS.

Fifth Class--George Stephens, Tim Cashin, George McDevitt, Eddie King.

Fourth Class--Joseph Geary, Joseph Donohue, Mat Delehanty, John McKenna.

Third Class--Herbert Riely, Victor De Andreis, James Fagan, Philip Hamon, Louie Galli, Patrick Hillard.

Second Class--James McCormack, Peter Depoli, Willie Klatt, Wm. Delehanty, Joe Lecori.

First Class--Berkery Ferguson, Willie Ryan, Ben Dacey, Dan McKenna, Michael McMahon, Herbert Motroni.

PRIMARY DEPARTMENT.

Harry Deering, Stella Bratemos, John Hayes, John McFadden, James Baldwin, Rico Arata, Guisto Giorgi.

The Catholic Art and Book Company, successors to A. Waldteufel, have removed to 723 Market Street, first floor, where they have for sale a fine lot of Catholic novelties, prayer books, oil paintings, steel engravings, etc. They have also on hand pure beeswax candles for Candlemas Day. Give them a call, See their advertisement in another column.

Monday, February 3d, is the day for having throats blessed in honor of St. Blaise.

Cathedral Parish.

SACRED HEART PRESENTATION SCHOOL.

ROLL OF HONOR.

GIRLS.

Junior Graduate Class: Anastasia McMahon, Eugena Montgomery, Kathleen Foley, Mary Byrne, Rose Wagner, Mary Meherin, May Carter.

9th Grade: Evelyn Drady, Lillie Stanton.

8th Grade: Maud Fitzgerald, Mary Gorham, Maggie McCloskey, Frances Madden.

7th Grade: Christina Barr, L. Stark.

6th Grade: Carrie Ledden, Mabel Carter, Mary Keegan, Alice Condon, Bertha Bernard.

5th Grade: Marie Magginnis, Rosa Frolich, Delia Gorham, Carrie Quinn, M. Fitzgerald.

4th Grade: Gertie St. Clair, Gracie Carter, Mary Coleman, Irene De Lancy, Mary Gorman, Mabel Campbell, Amelia Galindo.

3rd Grade: Gertie Connell, Veronica Rodgers, Ella Conway, Mattie Williams, Flosie Estes.

2nd Grade: Clara Pierce.

BOYS.

3rd Grade: Ralph Spaulding, George Sullivan.

2nd Grade: Leo Brickley, Neil Slattery, Francis Lamey.

1st Grade: George Tumey, James Guerin, Charles Hornberg, Chauncey Montgomery.

A PRIEST'S GREAT RIDE.

WICHITA, November 15.—Father John Begley, a pioneer priest stationed at Kingman, this State, arrived here last night after having made one of the most wonderful rides on record.

Mrs. Quinlan, of New York, was dying on the ranch of her son in the wilds of the Pan Handle of Texas, and Father Begley was sent for to give her the consolation of religion. The distance was 310 miles. One hundred and sixty miles of this distance was over the wild prairies of Western Oklahoma, No Man's Land and Northern Texas. Six relays of horses had been arranged for him by the ranchmen along the route from the end of the railroad at Englewood, Kas. He rode the entire one hundred and sixty miles in twenty-one hours and thirty minutes, and arrived at the ranch five hours before Mrs. Quinlan became unconscious. He ate nothing during the trip, and took only one drink of water.

Through the medium of the *Call* the American people have a chance to see of what filth the H–english A. P. A.'s are made of.

THE FLOATING ELEMENT.

Who are the floating element of the Church?

The young man come to town to make his way in the world.

The new family recently moved into the parish.

The young woman domiciled in boarding houses and employed in business houses.

The "transient" traveling man, rolling stone or tourist who comes and goes at intervals through the towns of this great nation.

Church people are hardly sufficiently expansive towards these floating elements. They lack graciousness, a sympathetic interest, a feeling of fellowship —*Catholic Citizen.*

Candlemas Day, this year falls on February 3rd, but the candles will be blessed on Sunday, February 2d.

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Bet Third and Fourth, opposite St. Patrick's Church.

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NOT SO EASY AS IT LOOKS.

"Are you good at figures?" asked Mr. Bentley of Mr. Groves, who occupied the next desk at the right.

"I used to be," replied Mr. Groves. "Why do you ask?"

"I have a little problem here. Take it down and see what you can do with it. 'A man has $100 with which to buy 100 head of stock He pays $10 a head for cattle, $3 a head for hog, and 50 cents a head for sheep. How many of each does he buy?'"

"Do you know the answer?"

"Yes; it's very simple when you get it."

"I think it can be worked by algebra. I'm a little rusty, but I'll see what I can do."

Bentley turned to his routine of desk work, and Groves started in to solve the problem. In abont half an hour, having covered several pages of paper with x, y and z calculations, he asked suddenly, "Is there any way to make it come out even?"

"Make what come out even," asked Bentley, who had forgotten all about the problem. "So you are still working at that, are you? Can't you get it?"

"No, not yet; but it can be worked."

All morning Groves struggled with the live stock and at noon he was mad and discouraged.

"What's the answer, anyway," he asked.

"I'll show you," said Bentley, and he marked down:

5 cattle at $10	$50
1 hog at $3	3
94 sheep at 50 cents	47
100	$100

"How did you work it?" asked Groves.

"I didn't work it. A fellow told me the answer."

"What made you give it to me, then?"

"I thought you might be able to guess it."

"Well," said Mr. Groves, "you keep your fool problems to yourself."—*Chicago Record.*

Yes, I affirm it, and I am not afraid of being contradicted by experience, a child who is not ignobly born, and who preserves his innocence for twenty years, is at this age the best, the most lovable, and the most generous of men.—J. J. Rousseau.

Lent commences this year on February 19th.

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First Floor. Take Elevator.

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TAKE ELEVATOR 927 MARKET STREET.

Bar keepers pay on an average of $2 per gallon for whiskey. One gal. contains an average of sixty-five drinks, and at ten cents a drink the poor man pays $6.50 per gallon for his whiskey. In other words he pays $2 for the whiskey, and $4.50 to the man for handing it over the bar. Make your wife your barkeeper. Lend her $2 to buy a gallon of whiskey for a beginning, and every time you want a drink go to her and pay ten cents for it. By the time you have drunk a gallon she will have $6.50, or money enough to refund the $2 borrowed of you, pay for another gallon of whiskey, and have a balance of $2 50. She will be able to conduct further operations on her own capital, and when you become an inebriate, unable to support yourself, shunned and despised by all respectable persons, your wife will have enough money to keep you until you get ready to fill a drunkard's grave.

The countenance of a young man is the resplendence of the countenance of God—it is impossible to see a virgin soul imprinted on a pure face without being moved with a sympathy full of tenderness and respect.—Lacordaire.

Purity of heart is nothing else than the impress of divine beauty.—St. Gregory of Nyssa.

Not even the gutter seems low enough for the A. P. A.'s, for their stench is like bilge water on an overflowed sewer.

Send us a subscriber. 50c a year.

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—FOR—

CANDLEMAS.

Pure Beeswax Candles, plain and ornamental, from 1 oz. to 30 lbs. each Patent Wax and Stearic Acid Candles for altar use. Pure Altar Wines from Mission San Jose and Los Gatos. Pure Olive and Sanctuary Oil for sale in lots to suit. For the Feast of the Purification of the Blessed Virgin Mary, which occurs on the second day of February of each year. On this day the Church blesses candles for the service of the Holy Mass for the coming year. The candles must be made of Beeswax. Those made from other materials cannot be blessed. Therefore, Catholic families intending purchasing BEESWAX CANDLES for presentation to the Church can purchase them from their grocer. All the Leading Grocers in the City and County carry them in stock; also the Catholic Book Dealers. Don't be deceived by traveling solicitors; the expense of travelers cost considerable and good quality of goods will not stand extra commission and expense. In purchasing see that each candle is stamped on side near end, **J. A. LENNON**. If your grocer does not keep them he can get them for you. There are dealers who offer candles as Beeswax that look to the eye as the real article, but contain little wax and are sold at the price of the Beeswax Candles to Catholics; this quality is worth one-half the price of the real article.

Very Respectfully.

JOHN A. LENNON,

315-317 Clay St., S. F.

MARTIN J. DUNN, D. D. S.,

Announces to his friends and patrons that he has **Removed his Dental Parlors to 806 Market Street, Phelan Building,** Rooms No. 124 and 126, Third Floor.

St. Patrick's Parish.

YOUNG MEN'S SOCIETY.

The regular meeting of the Young Men's Society of St. Patrick's Parish was held in the young men's hall on Monday evening, December 2. A large number of the members were in attendance, no doubt attracted by the previous announcement that several changes were to be made in the Y. M. S. Hall, and the utility of the stage to be increased by the addition of several new sets of scenery.

That the new innovations "caught on" was self-evident by the many cheering remarks made by the members in regards to the changes that had been made.

We are now in a position to stage any farce, comedy or burlesque which we may in the future desire to produce in our hall. In order to test the efficacy of our stage we are to have a Minstrel Show at our next meeting, the first Monday evening in January, 1896, all the talent to be furnished by our Society.

Mr. Thomas Doran, who has presided for us at many a social gathering, has kindly consented to act as Interlocutor. The bones will be manipulated by Messrs. Ed Leary, Wm. T. Flynn and Wm. A. Breslin, and the tambos will be handled by Messrs. Frank J. Sullivan, James O'Brien and Eugene F. Lacy. Amongst the Solo Singers are Thos. O'Brien, Harry Dinan, Jos. Books, Wm. Donaldson and others. They intend to give a regular old time minstrel entertainment which will carry one's mind back to the old days when Birch, Backus, Rattler and Cotton were reigning favorites, before picturesque first parts were introduced. That the show will be a success is evident by the array of talent whose names I have just mentioned.

The young men received Holy Communion last Sunday in a body at the 8 o'clock Mass, and many were the remarks passed on account of the large number of young men who approached the altar with the Society.

The following were nominated for officers of the Society, the election to be held at the next meeting:

President, Frank J. Sullivan; 1st Vice-President, Eugene F. Lacy; 2d Vice-President, Michael Boden and J. Gaffney; Recording Secretary, Wm. T. Flynn; Financial Secretary, James O'Brien; Librarian, William Breslin; Marshal, John Cressalia.

With this letter my term of office as Recording Secretary of this Society terminates and it affords me great pleasure to introduce my successor to you and to all the readers of your valuable paper, Mr. Wm. Flynn, a gentleman who has twice held the office of President in this Society, who can wield a pen with the best of them, and who will keep you thoroughly posted in regards to what is going on in the Young Men's Society of St. Patrick's Parish.

Thanking you for past favors and asking a continuance of same for my friend, Mr. Wm. Flynn, I remain,

Yours respectfully,

EUGENE F. LACY.

IS THIS UN-AMERICAN?

In every Catholic school in the world the duties of all citizens toward their lawful rulers are early inculcated and impressed upon the minds of the pupils.

The following extracts taken from Deharbe's Catechism of the Catholic Religion, which bears the imprimatur of Cardinal Wiseman and Cardinal McCloskey, edited by Bishop Lynch, and used in the parochial schools (edition of 1890, p. 190), may be of interest as showing the attitude of the Church on this question:

Q. What are our duties towards our temporal rulers?

A. We are bound:

First—To show to our temporal rulers respect, fidelity, and conscientious obedience and to suffer anything rather than raise sedition against them, and

Second—To pay the taxes imposed by them, and

Third—To assist them in their necessities and dangers, and even to sacrifice our property and life for their defense against the enemies of our country.

Q. How do we sin against our temporal rulers?

A. First—By hatred and contempt;

Second—By reviling and blaspheming them;

Third—By refusing to pay the taxes due to them.

Fourth—By resistance and rebellion;

Fifth—By any sort of treason or conspiracy against our government and country.—Catholic Tidings, Los Angeles.

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☞If you trade with any of our advertisers for the first time, kindly state that you saw their advertisement in the *Catholic Church Bulletin*.

General Intention for January, 1896.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

THE CHURCH IN FRANCE.

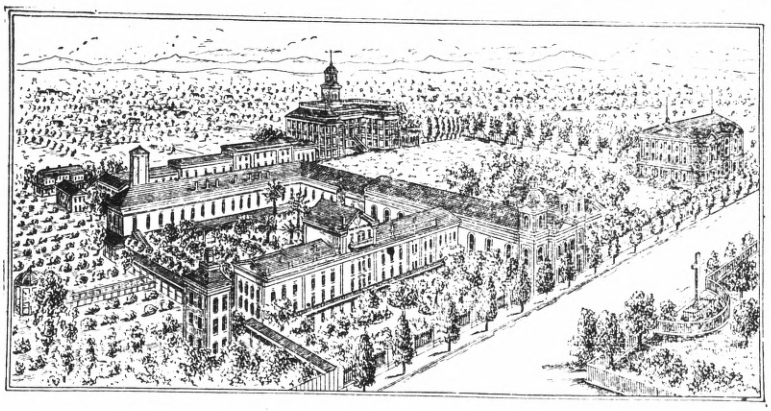
In this year of grace the French celebrate the fourteenth centenary of the baptism of Clovis, which took place on Christmas Day, A. D. 496. This great event in the history of France has been fittingly called the *Baptism of France;* for with the baptism of Clovis, France, "the Church's Eldest Daughter," takes on the character of a Christian nation. It is natural, then, that the French should celebrate the commemoration of this important event with the greatest possible solemnity. It is for the spiritual results of this celebration that we are asked to pray this month.

The Pope, besides recommending the celebration to the prayers of the Apostleship, has opened the treasury of the Church for the occasion, and grants a plenary indulgence, with all the privileges of a jubilee, to those who, within this year, shall visit the scene of that historic event at Rheims. What with this generous concession and encouragement of the Holy Father and the prayers of the League, we are entitled to expect a great religious revival in France this year.

The event is in every way an inspiring one for the French Catholic, as it brings him back to the ages of faith and to the company of the saints—of St. Clotilde and St. Genevieve, St. Remy and St. Vedastus—to those memorable days to which France owes her nationality as well as her Christianity, which led up to the glories of Pepin, Charlemagne and St. Louis, which has made her what she has always been proud to call herself—the *Grande Nation*, that has been spiritually favored as perhaps no other country on earth.

But who will deny that her glories as a Christian nation have been greatly diminished? Side by side with faith and devotion to the Church, almost overshadowing them, we find, in this once so favored land, all social and moral ills in the most exaggerated form: Freemasonry in its worst phase, liberalism, socialism, communism, naturalism, rank infidelity and open persecution of the Church and her religious orders. For the removal of these evils she asks for our prayers. Let us pray, then, during this month, that God may "turn the hearts of the fathers to the children, and of the children to their fathers," that He may not visit them with the punishment they deserve; but that this may be for them a year of abundant spiritual fruits.

—*Little Messenger of the Sacred Heart*



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SANTA CLARA, CAL.

Santa Clara College is located in the garden section of California. This institution was founded in 1851, and in 1855 was incorporated with the privileges of a University. It occupies six large buildings, with extensive shady play-grounds, the finest on the coast, covered gymnasium, swimming pond, etc. It possesses a most complete Philosophical Apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Assaying, Surveying, Telegraphy and Commercial Business. Diplomas are given in the classical department, and certificates in the commercial course. Terms—(Payable semi-annually in advance)—Matriculation Fee, to be paid at once, $15.00. Board, Lodging, Tutition in all branches, Washing and Mending Linen, School Stationery, medical attendance and Medicine, Baths, etc., per session of ten months, $350. For further particulars apply to the President of Santa Clara College, or to Father Allen, President of St. Ignatius College, 214 Hayes street, San Francisco, Illustrated Catalogue of the College sent free on application to

REV. JOSEPH RIORDAN, S. J., President.

HAS REMOVED.

THE HIGH CLASS tailoring firm of J. H. Tobin & Co., after 29 years sojourn at the Occidental, has removed to spacious apartments in the Crocker Building, Rooms 4 and 4A, where they will be pleased to meet their old friends.

Special Notice.—If any of our wealthy Catholics wish to do good work let them send a limited number of these three books, namely, The Faith of Our Fathers, The Catholic Belief, Catholic and Protestant Countries Compared, to our office, and I will guarantee to place them in the hands of our dissenting brethren. A CONVERT.

Do you want anything in Dress Goods? If so go to the Maze, they keep everything. It is a modern department store.

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USEFUL RECEIPTS.

To remove warts, wet them thoroughly with oil of cinnamon three times a day until they disappear.

The juice of half a lemon in a teacup of strong black coffee, without sugar, it is said, will often cure a sick headache.

A baked lemon is said to be an excellent remedy for hoarseness, and one that is often resorted to by singers and public speakers. The lemon is baked like an apple, and a little of the heated and thickened juice squeezed over lump sugar.

The idea has been suggested that in certain well-known conditions of hysteria a judiciously-adminstered pinch of snuff might have a beneficial effect. Familiar to every one is the perverseness with which such hysterical attacks resist ordinary remedies, and it seems not improbable that some of them might be curtailed by a period of vigorous sneezing.

You can sweeten and dry a damp closet by placing in it a pail half full of quick lime; it will slack slowly and may then be still useful if thrown on damp, sour land or on the compost heap. A pan of charcoal will serve much the same purpose in the closet.

Lime water ought to be kept in the house regularly as soon as hot weather comes. Used in the milk of little children, it furnishes a necessary element to the growth of the bones and teeth. It prevents the milk curdling, and if used in the proportion of a teaspoonful of lime water to a tumberful of milk it adds a sweeter flavor.

On the subject of summer underwear doctors disagree. Some scientists tell us that all-wool underwear should be worn all the year round. Still others advocate silk, and others believe that cotton is the proper clothing for the summer season. Recently the balbriggan factories of Ireland have devoted themselves to making underwear in linen stockinet, and some doctors have arisen who actually tell us that it is more wholesome than wool. The majority of good authorities, however, agree that a light quality of pure, fine wool is the most wholesome garment to be worn next to the body in summer, and a heavier quality in winter.

Whole cloves are now used to exterminate the merciless and industrious moth. It is said that they are more effectual as a destroying agent than either tobacco, camphor or cedar shavings.

HIS TONGUE WAS TWISTED.

The great dread of the actor is lest he should get his words twisted and transposed. It is a sort of nervous disease, like stuttering, which occasionally fastens itself on a poor fellow and sticks to him for a long time. The following good illustration is from the London *Sporting Times*:

"At Slumburg Theatre Royal—(Heavy villain somewhat mixed): 'Even a turn will worm when it is trodden upon. [Laughter.] I mean a trod will worm when it is turned upon. [Jeers.] I should say a worm will trod when it's turned upon. [Yells.] That is to say, a turn will trod when it is wormed upon. [Catcalls.] Or, rather, a trod will turn when it is wormed upon. [Uproar.] Well, if that doesn't suit you, you had better try and say it for yourselves.'"

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Religious and moral teaching holds throughout an essential place. All students whose parents so desire are free to attend special classes of Book-keeping, Shorthand and Typewriting.

The second term opened on Thursday, January 2d. Applications should be made at an early date at 214 Hayes street.

In the garden of life it is God Who has planted the flowers, and we in our perverseness have added the briers and thistles.

The poisoned arrows of unkindness, that we shoot at random, are likely to return some day to pierce our own heart.

From the clover and the grass of the field, we may learn a lesson; when crushed beneath our feet, they only send forth a sweeter fragrance.

MEDITATION.

CALENDAR.

JANUARY, 1896.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Wednesday. **Circumcision of Our Lord.** *Self denial*
2. Thursday. Octave of St. Stephen. St. Macarius (Hermit, 391). *Pray for enemies*
3. Friday. FIRST FRIDAY. Octave of St. John. St. Genevieve, V. (512). *Humility.*
4. Saturday. Octave Holy Innocents Blessed Angela, W. (O S.F., 1302). *Morning Offering.*
5. **Sunday. Vigil Of the Epiphany.** St. Telesphorus, P. M. (139). *Confidence in God.*
6. Monday. The Epiphany of our Lord. *Thanksgiving.*
7. Tuesday. St. Lucian, M. (312). *Fidelity in trifles.*
8. Wednesday. St Severin, Ab. (Ap. Austria and Bavaria, 482). *Zeal for souls.*
9. Thursday. SS. Julian and Basilissa, MM. (313). *Forbearance.*
10. Friday. St. Agatho, P. (682). *Sorrow for sins.*
11. Saturday. St. Hyginus, P. M. (142). *Crush human respect.*
12. **Sunday. First after Epiphany.** St. Bennet, Bp. (690) *Purity of heart*
13. Monday. Octave of the Epiphany. St. Kentigern, Bp. (608) *Kindliness.*
14. Tuesday. St. Hilary, Bp. D. (368). St. Felix, M. (256). *Read good books.*
15. Wednesday. St. Paul, First Hermit (342). St. Maur, Ab. (O.S.B., 580). *Retirement.*
16. Thursday. St. Marcellus, P. M. (310). *Generosity with God.*
17. Friday. St. Anthony, Ab. (366). *Detachment.*
18. Saturday. St. Peter's Chair at Rome. St. Prisca, V. M. (54). *Devotion to Holy See.*
19. **Sunday. Second after Epiphany.** The Holy Name. St. Canute, M. (K. 1086). *Repair blasphemy.*
20. Monday. SS. Fabian, P and Sebastian, MM. (250–288). *Knowledge of self.*
21. Tuesday. St. Agnes, V M. (304). *Love holy purity.*
22. Wednesday. SS. Vincent and Anastasius, MM. (303). *God's holy will.*
23. Thursday. Espousal B. V. M. St. Emerentiana, V. M. (304). *Say Daily Decade.*
24. Friday. St. Timothy, Bp. M. (97). *Respect authority.*
25. Saturday. Conversion of St. Paul, Ap. (35). *Guard the eyes.*
26. **Sunday. Third after Epiphany.** St. Polycarp, Bp. M. (166). *Spirit of justice.*
27. Monday. St. John Chrysostom, Bp. D. (407). *Fear mortal sin.*
28. Tuesday. Second Feast of St. Agnes. St. Julian, Bp. (1208). *Guard the tongue.*
29. Wednesday. St. Francis de Sales, Bp. D. (1622). *Judge not.*
30. Thursday. St. Martina, V. M. (260). *Patience in trials.*
31. Friday. St. Peter Nolasco, F. (O. Redemption of Captives, 1256). *Be firm in hope.*

EXPLANATION: The number after a Saint's name is for the year A. D. Boldfaced type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P —Passionist.

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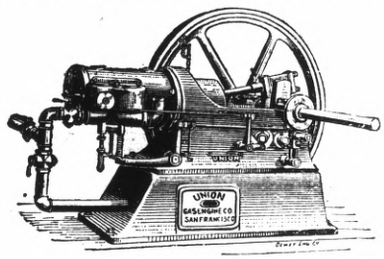

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St. Agnes' Church.

Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1703 Page street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth, Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a m. Vespers at 7:30 p. m.

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St. Mary's Cathedral.

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottie, Rector.

Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a m. Vespers, 7:30 p m., week day Masses, 6, 7 and 7:30 a m

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5 30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, Hayes St. entrance, for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. and Solano, Potrero. Rev. P. O'Co Pastor. Masses on Sundays at 7 an a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7:30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street.

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church:

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8.30 p. m.

St. Patrick's Church.

Location, Mission street bet. 3d and 4th Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7 30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10 30 a. m. Sundays; 7 a. m. daily. Childreus' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.
Masses on Sundays at 7, 9, 10 30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 7, 8, 9:30, 11 a. m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

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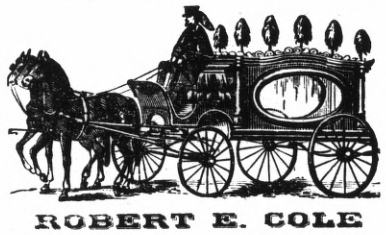

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